







R. M. SOMMERVILLE, D.D.

MRS. R. M. SOMMERVILLE

DR. SOMMERVILLE founded "OLIVE TREES" and edited it for 29 years.

# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

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## THE CALL FOR WORKERS—HOW SHALL WE MEET IT?

*The following paper was read before the Women's Missionary Society of the Illinois Presbytery at its convention last September. The convention requested that it be published in "Olive Trees."*

Recently Dr. J. C. McFeeters said, "This is morning time. The day of opportunity has come; the day for preparation to meet conditions and obligations such as the sun has never yet shone upon. Our fathers filled their places with credit; but they occupied no place like ours; they did their work well; but they faced no such responsibilities as these that now loom up."

Now that the World War is over, campaigns than they have ever before dared to attempt. We have learned that the impossible is possible if only we set our hearts upon it hard enough and work with God. Our own Covenant Church is starting its big Forward Movement. Some doubters when they read the plans said: "Why, it can't be done! Think of a little denomination like ours attempting to raise one and a quarter million dollars! And where are we going to get the scores of workers who will be

needed to carry out such a campaign?"

Thus we come to the crying need of the age, for that need seems prevalent everywhere. There is a great call for workers—how shall it be met? The war seems to have brought to light the fact that women are remarkably capable of doing many things. How shall women answer this call?

Think of some of the women of Bible times who helped make history by responding to the call which came to them. Deborah, the prophetess, who dwelt under a palm tree, was called to be the judge of Israel. As a woman she could not lead the army, but she could direct Barak in all things. In this case the weak was chosen to shame the mighty and Sisera was defeated. Deborah was quick to compose a song in which she gave God all the glory.

Hannah answered the call by dedicating her son, that child so much desired, to the work of the Lord. She was especially particular in her care and training of him because he was designed for the sanctuary—"as long as he liveth he shall be lent to the Lord." Would that more mothers in

these days were like Hannah of old!

How did Ruth answer the call to go with Naomi back to Bethlehem? Who can forget her steadfast words: "Intreat me not to leave thee or to return from following after thee: for whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people and thy god my God: where thou diest, will I die and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." And she meant that speech, every word of it. She may well be set up as a pattern of a resolute convert to God and religion. She had a work to do in that new home to which she was going.

The call of conversion came to Lydia, a seller of purple. Her business did not keep her from worshipping God and improving every advantage for her soul. Then when her own heart was changed, she brought her whole household to be baptized. Not content with this, she besought the ministers of God to abide in her home; thereby she could learn more and more of Christ and his gospel.

Christian women of more recent days have done their part also. Talmage said of his mother: "She never made a missionary speech in her life, but she raised a son who preached the gospel and translated literature in China for forty years."

In a certain section in South India there are now 120,000 converts. The first convert was a woman, Clarinda, who heard a missionary preach and was baptized by him. Through her efforts a native evangelist was obtained, a church was built, and large numbers of her countrymen were given the light.

Doubtless stories like this could be duplicated over and over. How then shall *we* meet the great call for workers?

China is daily asking for helpers and our representatives there are making big plans for this year. The conditions in India are alarming.

More people could be used in the Levant. New fields have been opened up to us in the Southern Mission. The foreigner in every city is a problem to be solved, and many a native-born American does not know God; home missions are quite necessary. How can we help in these various needs?

Let us try to comprehend the need and realize our relation to that need. No good business man would ever undertake a problem in the weak way in which we study the need of our church. Let us take it up as a business proposition and get a real comprehension of the whole matter. OLIVE TREES keeps us in touch with our missionaries. Magazines, books and leaflets are available, and we need not be selfish with these, for a good thing passed on has been known to do much good. "Where there is no vision, the people perish." Are we trying to get this God-given vision of the world's need?"

Then let us make this call for workers a subject for prayer. No work can be truly successful without prayer. Martin Luther once said: "I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day." "The effectual fervent prayer of a righteous man availeth much." We must pray earnestly and sincerely that God will lead workers to answer his call to service. During the war we had a clear vision of the need and very importunate prayer for our soldiers ascended to God's throne. Are we praying just as earnestly today that scores will respond to the call to help establish the kingdom of God?

A certain assembly of ministers is the authority for this statement: "When the Christian Church has put the same attention to prayer as to other branches, the kingdom of God will come quickly." When the church gets down to definite praying, she will get definite answers.

Tennyson makes King Arthur say at the close of his life:

"I have lived my life, and that which  
     I have done  
 May He within himself make pure!  
     but thou,  
 If thou shouldst never see my face  
     again,  
 Pray for my soul. More things are  
     wrought by prayer  
 Than this world dreams of. Where-  
     fore, let thy voice  
 Rise like a fountain for me night and  
     day.  
 For what are men better than sheep  
     or goats  
 That nourish a blind life within the  
     brain,  
 If, knowing God, they lift not hands  
     of prayer  
 Both for themselves and those who  
     call them friend?  
 For so the whole round earth is every  
     way  
 Bound by gold chains about the feet  
     of God."  
 "In foreign lands they wondered,  
     How their words that day had  
     power;  
 At home the workers, two or three,  
     Had met to pray an hour."

Renewed consecration and zeal are  
 also requisite in order to gain work-  
 ers. Every meeting of Synod brings  
 greater enthusiasm, inspiration and  
 consecration. This year the women,  
 too, had a meeting and gained much  
 from it. It makes one feel better to  
 know that others are striving for the  
 same goal, that they are putting God  
 first. Every convention has its bless-  
 ing. So we must renew our conse-  
 cration from time to time; we must  
 cultivate a keen interest in and an  
 eager desire for the world-wide reign  
 of Christ; we must have faith to be-  
 lieve in the promises which God has  
 given.

In many cases it is possible to  
 answer the call by a complete dedica-  
 tion of self to the work. But if you  
 cannot go perhaps someone near to  
 you can go. Then your interest in  
 that particular work is stimulated. I  
 am sure our Bloomington society is  
 more keenly alive to the situation in

China since one of our members has  
 gone to that field. And yet she has  
 sent back this message: "I wish the  
 people at home would not think that  
 because I am over here I have any  
 greater part than they do back there.  
 Each of us has a work to do wherever  
 he may be." It is true the missionary  
 is the chief laborer in the field, but we  
 may be fellow-workers. The preacher,  
 the speaker, the collector, the giver,  
 the smallest contributor—all are en-  
 gaged in the great work. "Lift up  
 your eyes, and look on the fields; for  
 they are white already to the har-  
 vest." Let no one refuse to bear a  
 part, for the harvest time will be  
 joyful.

Mothers, too, may dedicate their  
 children to the work of the Lord.  
 Every possible advantage for devel-  
 oping in mind and in morals must be  
 given them. Importunate prayer  
 should ask that they may grow into  
 God's plan for their lives. The claims  
 of Christ should be kept before them  
 from their earliest years. An inter-  
 esting story appeared not long ago  
 in the OLIVE TREES. A missionary  
 mother was paying her bill at the  
 close of a summer conference. She  
 was not a wealthy woman, yet with  
 her at the conference she had two  
 sons and two daughters.

"How do you manage to do it?"  
 her friend asked.

"Well, it is not easy," was the reply,  
 "but you will see that I count that  
 the strongest missionary influence  
 which I can bring to bear on my boys  
 and girls is to have them *see and come  
 in contact with* the people I want  
 them to be like. So all during the  
 year I save up all I can to make it  
 possible to have my children at this  
 conference, so that they may *see and  
 know* the *great leaders* of the world."

Wise mother! One son is now a  
 missionary in China, and from pres-  
 ent indications the other children will  
 be either foreign missionaries or mis-  
 sionary leaders in the home land.  
 "Train up a child in the way he should

go, and when he is old, he will not depart from it."

It has been said that the great need of the hour is a wise program that will call for every ounce of power which the Church possesses. Definite methods result in more efficient service. Random shooting wastes ammunition and does little good. The claims of Christ should have an equal show with the claims of the world. Shall we not take God at his word? Shall we not have faith enough to dare take up the work which he requires of us?

How, then, shall we meet this call for workers? By learning the needs, by renewing our consecration, by giving due attention to early training, by organizing our efforts to set Christ's claims before the world and by praying persistently and fervently. "According to your faith be it unto you."

#### A LETTER FROM MISS INEZ M. SMITH.

China Navigation Company's S. S.  
"Sin Kiang."

My dear Mrs. Wilson.

We are on board a cost steamer returning from Shanghai, where we have been attending a Conference of the Nurses' Association of China.

I will try to tell you something about it for OLIVE TREES.

First. I want to express my gratitude to God for permitting me to attend this meeting; and, second, I want to say a word about the ideal of the nursing profession before I give a brief report of the Conference.

In I Cor. 6: 19-20, Paul says, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit which are God's."

In these verses we find a reason for the existence of the nursing profession. It has to do with the dis-

eased body that it may be cleansed and again made a fit place to be the temple of the Holy Ghost which God has given; it has to do with the disabled and suffering body that an atmosphere may be created and maintained in which the soul may grow, in which the spirit may glorify God; but it also has to do with a greater work, that which concerns the body before it becomes diseased or disabled.

The preventative work of the nursing profession is the work that will give greatest glory to God. It is the work that will save lives for service. And may the lives thus saved be saved for the service of love which Jesus, Himself, exemplified.

The Conference opened on Thursday afternoon, February 5, with a message given by Rev. J. W. Nichols, of Shanghai, taken from the parable of "The Laborers in the Vineyard." The central thought was that of values as the Lord of the vineyard considered them. His estimates were not based on the *amount* of work done but on the *kind of service* rendered. Rev. Nichols spoke also of self-control as an essential element in joyful trusting service.

On Friday, the Conference was entertained at the School for Blind Boys, in charge of Mr. and Mrs. John Fryer.

During the morning session textbooks, translations and the new Chinese journal for nurses were discussed. In the afternoon Mr. Fryer took charge. He first explained to us what he was trying to teach his boys, and why. His wife suggested that as we walked among them we would refrain from saying, "Poor blind boys," as they could understand some English and resented such remarks, and well we could believe they wanted no patronizing pity when we saw them. They performed gymnastic drills, acted out folk-songs and built human pyramids to their own delight as well as to ours. They sang songs, choruses and solos, played the organ, solos and duets, recited lessons in English and

Chinese, and last of all showed us how they worked at the loom and in their furniture shop.

On Saturday morning the meeting was held at the usual place, and was given over to papers and discussions on "The Hospital as a Missionary Agency." Two members recently from America—believers in Christ—purposely stayed away from this meeting because they felt no particular interest in the subject. They are both splendidly equipped in an educational way for the work of teaching and training nurses. I will have more to say of them later.

The Conference in assembly with one heart and one mind consented that Jesus Christ was the first and the last, the beginning and the end of the nurses' work in the hospital or elsewhere.

In the afternoon the subject, "Midwifery of Today in China," was presented by British nurses, who have been practicing and teaching midwifery in China for over twenty years. The facts which were given us almost made one's heart stand still from dread, so inhuman are the practices of superstition and ignorance and greed.

Women and babies in China are murdered by the tens of thousands, if not by the millions, because of such treatment. In Christ only can relief be brought to them and that through the agency of His own people. People who believe implicitly in the promises of Jesus and in His strength act accordingly that He may have His own way with them.

Sabbath Day the Conference members attended services at the Cathedral by invitation of Dean Walker, who gave an inspiring message on "Divine Love."

The subject for Monday morning was, "The Administration of Training Schools for Nurses." The plan proposed in the paper that was read was excellent. In the discussion that followed many interesting points were brought out as to ideas for stu-

dents' entrance qualifications. For example, it was thought by some that the student, upon entering the school, might be either Christian or non-Christian, but it was agreed by all that the graduate who went out should be an alert Christian. Such a conclusion means spiritual teaching and practice in the school. Gradually the educational standard for entrance must be raised as educational opportunities increase.

The better the educational foundation of a consecrated student, the better he or she will be able to serve the Master of all.

Monday afternoon the "Ethics of Nursing" was discussed with profit and in the evening district nursing and public health work in general were considered. Available statistics from various places in China showed that the death of babies from tetanus ranged from thirty to seventy-five per cent. This alone shows the need of district nurses' organizations. It was the consensus of opinion that every village of any size needed a Chinese district nurse.

The business meeting of Tuesday morning was a lively one. Suffice it to say that prevailing signs point toward the advancement of God's Kingdom in the realm of the nursing profession in China.

The meeting closed with praise and thanks to God, who had certainly guided and kept us during the days. Every day of conference had been opened by a message from God's Word as it had been given to the speaker.

Tuesday afternoon, as many nurses as wished to do so were invited to visit the laboratory of the Joint Council of Public Health. Many went and all were well repaid by what we saw and heard.

From this laboratory we may obtain literature, lantern slides, moving picture reels and the machinery for showing them to the public, posters for teaching purposes, and any information we may wish to obtain con-

cerning progress along health lines.

I have just touched on the good things we received, but I hope you have at least some idea of the great forces God has been putting into action for China's welfare. But there is a great need and I tell it in order to enlist your aid. Danger—great danger—lies in not giving the honor and the glory for all these wonderful workings to Jesus Christ from whence most surely they all come.

Prayer will turn aside the danger if the *prayer* has prayer-power.

What is our prayer-power, yours and mine? If we have any let us use it. Will you add to your prayer list these three items?

1. That the President of the

Nurses' Association of China be brought ever closer in her personal relation to Jesus Christ that with power she may conduct the Conference of 1922 to His name's honor and glory.

2. That the two nurses mentioned in the first part of this note be brought to realize their utter dependence upon Jesus Christ.

3. That the three doctors in the laboratory of the Joint Council of Public Health may have the desire and the courage publicly to give honor and glory to Jesus Christ for all the wonderful things He is permitting and enabling them to do.

Sincerely yours,

INEZ M. SMITH.

## CREEDS AND THE LEAGUE.

### Disappointment in the Effort for Complete Religious Freedom.

*This article appeared in the New York Times, Sabbath, March 14, 1920, and is reprinted by permission:*

*To the Editor of The New York Times:*

In all the hopes and disappointments in the making and the fate of the Treaty of Versailles every thoughtful person must reflect upon the unbounded expectations that were almost universally entertained that the Peace Conference would solve the world's problems and correct the evils so long existing between the races and nations of men and which have brought so much suffering to mankind. We now see how extravagant many of the expectations were, but in a world so full of needs "the wish was father to the thought." There was a general failure to remember the lessons of history in international negotiations and the limitations of human wisdom and disinterested judgment. In the light of the experience gained from the Peace Conference and the subsequent fate of the work there accomplished the question comes to

every mind, "What will the outcome be?"

One of the striking lessons of history is that which shows how many wars, some of them of great magnitude, have resulted from the jealousies and contentions of the various religions to which great masses of men give their adherence. In modern times these jealousies are manifested in the restrictions that one country places upon the followers of the religions of another people, both in their liberties and their opportunities for teaching their faith.

In various parts of the earth the work of distributing the Christian Scriptures in the different languages of the world has been hampered by these restrictions, notwithstanding that it is universally recognized that all men in their natural state are benefited and made better men by the teachings of each and all of the great religions of the world.

In January, 1919, the American Bible Society sent the following cablegram to President Wilson, who had then gone to Paris:

"Inasmuch as there are numerous



parts of the world where, under various exercises of authority, religious freedom does not exist and where Christian missionaries and Bible distributors cannot engage in their work. The American Bible Society respectfully urges the representatives of the nations about to convene in Paris to establish the foundations of and provide the means for insuring permanent peace, to further their great object by making ample provision for securing and maintaining complete religious freedom throughout the world. We would not restrict this freedom in any manner so as to exclude any creed or profession of faith. We believe that no other foundation can be laid than that which is laid in the Holy Scriptures, known as the Christian Bible, but we would leave all peoples free to follow God's leadings in their comprehension of His truth."

This was intended to provide an open field with no favor.

President Wilson laid this before the conference, and made the following statement, as given in Dr. Dillon's "Inside Story of the Peace Conference:" "As the treatment of religious confessions has been in the past and may again in the future be a cause of sanguinary wars, it seems desirable that a clause should be introduced into the covenant establishing absolute liberty for creeds and confessions."

It is stated that the proposition was received with marked coldness. The situation evidently resembled that described by a colored minister when he said that when he preached upon the Ten Commandments a chill came over the congregation. The first to oppose the proposition was the leading delegate from Poland, fresh in the memory of long-standing contests between Jews and Christians in his own unhappy country. Lord Robert Cecil, speaking for Great Britain, surprised many of his colleagues by informing them that in England the Catholics, who are fairly treated as things are,

could not possibly be set on a footing of perfect equality with their Protestant fellow-citizens because the Constitution forbids it. Both England and France oppose it because it might offend their Moslem subjects in India and in Africa, and yet the proposition placed the followers of Confucius, of Buddha, of Mohammed and of Christ upon a perfectly equal footing. At last, in all that conference, the only supporters of the proposition, outside the American representatives, were the delegates from Rumania and Japan. How complicated and difficult was the work of the conference!

What shall the future be? If the League of Nations ever becomes operative or if the Treaty of Versailles is ever rewritten, something in this and a hundred other important matters may be accomplished.

JAMES WOOD,

President Emeritus American Bible Society.

New York, March 9, 1920.

#### REPORT OF SECOND NEW YORK SOCIETY.

April 2, 1920.

On April 9, 1919, the annual business meeting of the Women's Missionary Society of Second New York was held and, on recommendation of the nominating committee that those then holding office in the organization be continued in the same capacity for the coming year, there were no changes in the staff at this time.

Following our usual custom, the annual social for members and friends in the congregation, was held on Friday evening, May 2. The committee had arranged a most seasonable and delightful program, a spring bird social it was called; the object of the game being to see who would furnish the largest number of correct answers to a set of question relating to birds seen and generally recognized. After this contest games were played and vocal solos rendered by Miss Hooper, which were very much enjoyed.

During the short business meeting which followed the social the question as to the organization of a Presbyterian of the Missionary Societies of Eastern United States came up for discussion and we agreed to hold ourselves in readiness to co-operate with other missionary societies of Eastern United States, provided a majority of them agreed thereto.

The June meeting was observed as an occasion of praise and thanksgiving for the safe keeping and return of all our boys, with but one exception, who had been overseas in the service of our country.

The first meeting of the autumn was held on October 3. Interesting reports of the general conference at Northfield, also relative to the forming of the Women's Synodical Missionary Society at Belle Center, Ohio, during the past summer, were contributed by Miss Carlew and Mrs. Arthur, respectively.

As this society had already made application to withdraw from active work for the Red Cross, now that the great need was over, the matter came up for consideration at this time as to what practical work we might take up for the fall and winter. It was finally decided that we would sew in connection with Syrian and Armenian Relief, the garments made to be sent to our own mission station at Latakia for distribution. The meetings were held on Wednesdays from 2 till 8 P. M., beginning on October 15, and continued till the end of December, when our assignment of work was completed, as we had received word that our box for Latakia must be packed and shipped the first week in January.

Following is a list of articles which the box contained and which we conservatively valued at \$262.81: 20 girls' dresses, 20 gowns, 24 dish towels, 2 pieces gingham (5 yards each), 30 yards muslin, 32 yards cotton dress material, 100 yards unbleached muslin, 7 yards blue-and-white striped gingham, 1 dozen pairs men's socks, 1

dozen pairs women's stockings, 1 dozen children's stockings, 1 dozen fleece-lined union suits, 1 dozen women's fleece-lined union suits, 4 pairs woolen socks, tape, thread and needles, 17 pairs shoes, 3 suits men's clothes, 3 suits women's clothes, 5 light skirts, 5 dark skirts, 3 dark skirts, 3 suits boys' woolen underwear, 2 girls' dresses, 2 women's coats.

In December, Mrs. Samson, our beloved president, who had served in this capacity since the Women's Missionary Society was organized almost seven years ago, announced her resignation, necessitated by changed circumstances and conditions which had occurred in her family. It was with sincere regret that we reluctantly accepted her action. At a social tendered to Mrs. Samson, on February 13, her friends and co-workers in the society presented her with a gold wrist watch as a token of their affection, and in appreciation of her able and devoted service she had rendered us.

Miss Rainey, as first vice-president, has succeeded to the office left vacant by Mrs. Samson, and is administering the business of the society very ably.

The Friendly Aid closet still continues to fulfill its mission of bringing comfort and relief to persons ill or in distress. Supplies and money contributions were given toward replenishing it in November.

Mrs. Arthur reports that during the past season she has secured 71 subscriptions of \$1.00 each to the Aged People's Home. This shows an increase of 11 over the number she had last year. A good many of these were annual membership renewals, to be sure, but while the society has an enrollment of 44, not all of these contribute to this benevolence. This has left a pretty wide margin on which Mrs. Arthur has worked most faithfully, and we feel with very considerable success.

The weekly sewing meetings were

resumed on Wednesday, March 17, from 2 till 8 P. M. We are now making one dozen dresses for girls in the school at Mersine. These are to be ready for shipment by May 1. The money value represented in the materials being made up at this time amounts to \$20.76.

Our thank-offering, taken up on Sabbath, March 28, was \$125.00, and is going to Rev. Samuel Edgar, to be used as he considers best, in connection with his work in the mission field.

EMMA C. LINSON,  
Secretary.

**TREASURER'S REPORT.**

*Receipts.*

Bal. on hand April 1, 1919...	\$38.21
Dues and Contingent Fund..	60.15
Armenian Fund .....	60.10
Latakia Mission Fund .....	112.50
Donations for box for Latakia	
Mission .....	107.75
Red Cross Membership .....	51.00
Aged People's Home .....	71.00
Miss McNeill's Fund .....	119.00
Friendly Aid Closet .....	17.72
Thank-offering Collection ...	125.00
Miscellaneous Money .....	68.60
<b>Total .....</b>	<b>\$831.03</b>

*Expenditures.*

Armenian Fund .....	\$60.10
Latakia Mission Box .....	262.81
Red Cross Membership .....	51.00
Red Cross Fund .....	8.50
Aged People's Home .....	71.00
Miss McNeill's Fund .....	144.00
Friendly Aid Closet .....	16.72
Thank-offering for Mr. Edgar	120.00
Miscellaneous Money .....	76.97
<b>Total .....</b>	<b>\$811.10</b>

Bal. on hand April 1, 1920. \$19.93

MARGARET L. MCCLEAN,  
Treasurer.

**GENEVA CONGREGATION.**

Another year has gone and our number—fourteen—is still unbroken. One has been quite ill, and another

had a fall in October which resulted in an injury which necessitated a lengthy stay in a hospital in a neighboring city, and she has not yet been able to return to this place. But the lives of all have been spared, for which we are thankful.

We have held twelve regular and three called meetings. Our average attendance is seven. This is explained in part by the fact that two of our members are at present living out of our bounds, and our senior member, by reason of advanced age, has not been able to meet with us this year. But all of these are ready with financial help.

The Lord has signally blessed us in allowing us to contribute to all our missions, both Home and Foreign, and to the help of the needy in other lands. We purchased one of the sewing machines which were sold by the Red Cross at reduced rates, and use it for missionary purposes. We have made as our share of the furnishing for the Latakia school thirteen shirts for boys, and for the Mersine Hospital seventeen sheets for single beds.

We have not been without discouragements, as our first shipment of goods, valued at \$129.94, and sent in April, 1919, was last heard of in January, 1920, wandering between Constantinople and Mersine. A later consignment of clothing valued at \$75.00, has not been heard of since it started.

Most of our sewing has been done by the members in their own homes. We pray earnestly that a blessing may rest on our efforts, and that God in His own good time will bring order out of the universal confusion of the present time.

Appended is the account of the sums expended during the year:

Presbyterial Contingent Fund	\$1.40
Thank-offering for 1919 ....	51.25
Levant Mission .....	20.00
China .....	25.00
Indian, General Fund .....	10.00
Indian, Mr. Carithers' salary.	60.00
Southern .....	5.00

Domestic .....	5.00
Sewing machine .....	10.30
Aid to invalid .....	13.00
Help for printing Constitution of Presbyterial .....	.70
Armenian Relief, cash .....	10.00
Material for shirts .....	16.37
Material for sheets .....	22.95
American Bible Society .....	6.50
Value of boxes .....	204.94
Expenses on same .....	3.04
Local expenses .....	1.09

\$481.54

The Mission Study Class completed the "Crusade of Compassion for the Healing of the Nations."

MRS. METHENY,  
Secretary.

MRS. J. C. SLATER,  
President.

**OLATHE.**

The Ladies' Missionary Society of Olathe, Kansas, Congregation, has held fourteen meetings during the year, nine of these being all-day meetings for work, with an average attendance of fifteen. The greater part of our work was the preparation of needful articles for Syrian Relief and some personal gifts to our workers in Syria. One of our boxes contained goods for refurbishing of the girls' boarding school in Latakia. In all we sent four boxes to Syria and one to the Southern Mission.

We prepared rags and had twelve rugs woven. Six of these we sent to the Southern Mission, the others were sold at home. We also contributed money to furnish comforts in the room of one of our number, Miss Jennie Smith, who is employed as a teacher in the Southern Mission this year. We aided our Red Cross in various ways, knitting for relief work and making 60 garments for the organization for relief work.

We assisted some of our members by sewing in their homes. During the year three new members were added to our roll.

Mrs. W. W. McMillan, who was the first president of our society, and who has always been an honorary member, was called to her heavenly home November 30, 1919. Our study for the year was "Women Workers of the Orient." We feel the Spirit of Christ has been among us inspiring us to go forward.

TREASURER'S REPORT.

*Receipts.*

Balance brought forward....	\$36.98
Received for dues .....	41.50
Cash and value of boxes for Syrian relief .....	212.08
Miss Smith's room at South- ern Mission .....	23.05
Aged Peoples' Home .....	3.00
Miscellaneous donations ....	33.85
Initiation fees .....	.75
Miss Huston's salary .....	88.64
Bible Chair at Geneva .....	55.00
For flowers .....	3.00
Value of box to Southern Mis- sion .....	18.00

Total .....\$515.85

*Disbursements.*

Cash and boxes for Syrian relief .....	\$241.28
Aged Peoples' Home .....	8.00
Bible Chair at Geneva .....	55.00
Presbyterial Contingent Fund	3.90
For flowers .....	7.00
To OLIVE TREES .....	1.00
Cash and value of box to Southern Mission .....	58.70
Miss Huston's salary .....	88.54
Education of girl or two na- tive teachers in China ....	40.00
Balance .....	12.33

Nothing will ever be attempted if all possible objections must first be overcome.

A lie has no legs and cannot stand, but it has wings and can fly far and wide.

No prayer takes hold of God until it first takes hold of the man who offers it.

## NEWS FROM THE FIELD

### AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,  
Philadelphia, Penna.

On April 28 the corresponding Secretary received a letter from the Rev. Samuel Edgar saying that Dr. James S. Stewart and family and Miss M. Florence Mearns left Latakia for the homeland on March 24.

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Rev. and Mrs. E. C. Mitchell arrived in San Francisco, March 26, and reached Topeka on the afternoon of Friday, the 2d of April. Mr. Mitchell writes that Mrs. Mitchell stood the ocean part of the journey better than the trip by rail. They expected to go to Battle Creek Sanatorium for treatment the week of April 11.

\* \* \* \*

From Beirut, February 26: "The first boxes have arrived here. Do not yet know how many."

\* \* \* \*

The total population of the district occupied by our mission in China is 1,584,000. The total number of Christians is 585—1 to every 2700.

\* \* \* \*

Three babies were baptized in Tak Hing January 11. They were three little boys, Alvin Mitchell, Roy Adams and the son of one of the Chinese teachers in the girls' school.

\* \* \* \*

The Goforth meetings at Tak Hing began January 25 and closed February 2. Some nights there were as many as 700 present. Every evening at the close of the meeting there was an opportunity given to all who desired to study the Jesus Doctrine or learn more about it to raise their hands. More than 150 men gave their names and over 100 women.

\* \* \* \*

"All are interested in the progress of the campaign for 500 souls in the China Mission. The record on Janu-

ary 24 is as follows: 101 baptized, 243 others registered as believers, making a total of 344. This leaves 156 to be won before the Chinese New Year which comes this year on February 20.

Rev. and Mrs. R. C. Adams moved from Tak Hing to Do Sing during the week of February 8. Rev. and Mrs. W. M. Robb also planned to move to Lo Ting to take up the work of Rev. and Mrs. E. C. Mitchell there.

### SYRIA.

Latakia, Syria. February 17. "We have just had a week of bitter cold and snow. Ten years since we have had snow here on the plains reaching to the coast. Houses all leaking, trees torn up by the root. A little cypress that stood at the head of Dr. Dodds' grave was blown down and a small olive tree in the yard of the girls' school. These were in sheltered places. Among the poor there is great suffering and discomfort. Many village houses that have only the earthen roof caved in with the heavy rains. Dr. Balph and Miss Edgar have had a constant bread and clothes line for the past two days.

\* \* \* \*

Beirut. February 26. "Some notes as to the unrest of political conditions around us that you may have a first hand idea of what is going on. In our immediate vicinity there is nothing of an exciting character. The Fellahien in some places have been a little agitated against the French but are behaving better, though one never knows when they are at rest. Up north we cannot tell you that all is quiet. You may have seen in the papers of the killing of the two Y. M. C. A. men on the road to Marash from Aleppo. Details are not at hand as

to how it happened. It is supposed that the mauraunders thought the car was a French car and fired at it. The attache from the Embassy has gone to Aleppo to make investigation. You have also read by this time of the massacre at Marah. Also of the evacuation of Marash by the French. Four Americans came out with the army and twelve remained behind. Some are missionaries of the American Board and the others Near East workers. We have had no word yet as to their conditions as all communications were cut and the people of Aintab and Adana were in fear of what might follow. They had asked us for arms from the French. We find the French always ready to help us."

\* \* \* \*

**Adana, Turkey.** "This amount of success on the part of the Turks is causing no little anxiety to the Christian population of this whole district. The thousands of Armenian exiles, after four years of distress, returning to their homes, hoped for at least tranquility and the opportunity of reconstructing their homes. That they have to pass through another period of massacre and desolation is ghastly in the extreme.

The relief work done by the A. C. R. N. E. has saved thousands of these people and a great deal is still being done. Had conditions been favorable we could have looked forward to the completion of the relief work within the next few months, leaving the special work for the more destitute widows and orphans to be carried forward. Now, however, the appeals to the benevolence of those interested in this humanitarian work will be vastly emphasized. We earnestly hope that the good people of America will in no way become tired or discouraged in this great effort of saving human life and reconstructing desolate homes. From the missionary standpoint the opportunities for the work have been and promise to be golden, a challenge to the Christian spirit of the American people who are interested in the

evangelization of this land. One of the most difficult problems with which we have to deal is that of the budget. It is the budget that is limiting our activities in missionary work. That is to say, if the funds were forthcoming, larger work could be undertaken."

\* \* \* \*

We quote this opinion of an American missionary now in Turkey:

"America has a great sin to answer for before God in not taking the mandates that the Allies wished her to take. Our nation is young and rich and could have helped the Allies with their tremendous task. Instead we have drawn out of all our obligations, and made party issues out of the agonies of civilization. I am sure God will punish us for passing by on the other side. We have tried to keep our own skins safe and our own land untouched, but God will not forget, and I expect to see His hand heavy on America. I have been ashamed of my country before, but never so bitterly ashamed as now. I had hoped that we were patriots after all, but we are little, selfish, cowardly, shameless politicians. It seems tragic that we could do nothing better than write ourselves down fools for all the world to see. America seems to have thrown away the friendship and respect of her allies quite lightheartedly. Perhaps if I saw the American papers I should see that there are people who agree with me in being ashamed of our present policy."

\* \* \* \*

A nice newsy letter from Miss Maggie B. Edgar is dated Latakia, February 10, and gives an account of her trip to Mersine to say goodbye to her sister, Mrs. McFarland:

"We of the Levant mission stations are supposed to be next-door neighbors, but the truth is we seldom get a chance to meet one another and Mersine seems often as far away as America; I had not seen my sister Isabel since the summer of 1914. We planned to visit together last summer

but there was not a time when we were both free, so it was again postponed. Therefore when I received a telegram about the middle of January saying that she and Mr. McFarland were sailing for America at the end of the month I just dropped all my responsibilities on Miss Mearns' shoulders and took the first steamer to Mersine. I was so fortunate as to have good weather but the steamer was crowded with French officers and soldiers. There was not an empty berth and the captain was cross at me because I would go. I sat in the smoking room until late in the evening; there was a chilling drizzle of rain outside and after dark the soldiers on deck, on the windy side of the ship, came into the smoking room and lay on the floor as nearly together as possible; one could not blame the poor fellows for seeking shelter, but it was not a pleasant prospect for the night. A few civilian men travelers made themselves a place to sleep on the dining saloon tables. About 10 o'clock the old steward came to me and said, 'Come with me and I'll find you a place to sleep.' He had laid a cushion on the floor in one of the passages in a quiet corner and gave me a blanket and pillow, so I rested in comparative comfort. I reached Mersine on the morning of January 22 and found all the friends well. Mr. Wilson was going to Adana that day, Mr. McFarland to follow him the next day as they were to have communion there on the Sabbath. I suggested that we all go since I had never been to Adana nor met the workers there. We went on the afternoon train, reaching Adana about 7.30 P. M. There had been rain and the roads were a sea of mud. But a carriage took us in a few minutes to the hospitable home of Dr. and Mrs. Chambers, who are constantly ministering to the needs of the missionary or relief workers as they pass through or stay for a little in the city.

"Mr. Wilson was staying at the home of our evangelist, and Mr. Mc-

Farland and I were invited there for supper on the following evening, so I had an opportunity to meet them all. At the evening service there were a goodly number present, especially young men, though the rain was pouring in torrents all evening. They listened very attentively while Mr. McFarland explained the terms of communion, afterward a young man, son of the Bible woman there, was examined and received in the church. The Communion service on Sabbath afternoon was very impressive, about sixty-five persons were present filling the room very full, twenty-four communed besides, the missionaries. Our gracious Lord came just as near in that little room with those humble disciples as in the largest and richest assembly of the saints.

"Our Adana evangelist is held in great respect by those who know him in Adana. He was deported in the war time away down the Jordon valley, and lived for two years or more in a cave, but continually preached his Lord to the village people about, with whom he came in contact.

"When the relief work was begun in Adana and investigation was being made of those in need some of the committee asked the evangelist's wife if she had beds and coverings, etc. They had taken the covers off their cotton beds to make into clothes in their need and were sleeping just on the cotton but she said that they could get along and so many people who had nothing at all should be helped first. Later some of the brethren requested the teachers to ask help for them. He said to them, 'It is true you are poor, but you all have beds to sleep on and some clothing to wear. and you are not hungry. This relief money is sent for those who are starving and cold. I cannot ask help for you.' There are few who have shown such a brave fine spirit.

"As we left early on Monday morning, I had not much opportunity for sightseeing, but I had a glimpse of

the fine A. C. R. N. E. Hospital which is doing so much to help the poor sick refugees, and also the British Relief Industrial work, but what was of the most interest to me was Miss Webb's Rescue Home, where there are 90 Armenian girls who have been rescued from among the Arabs and from Moslem homes to which they were taken during the deportation days. Many of these poor girls are so young, and their situation is so pitiful, and yet, after all their sufferings and terrible experiences they seem so bright and happy. One wonders that they would ever get over the experience of the last five years.

"On Tuesday morning the Italian steamer from Alexandretta came in bringing Cousin Sam, who had gone on a relief trip to Kessab, Suadia and Antioch, and from there came on to Mersine to return with me. On the following day we bade farewell to our dear ones as they sailed on their long voyage, going direct to Alexandria, and then on to Naples.

"We visited afterward with the Mersine circle and their workers while we waited for a steamer to take us home, and we certainly were made to enjoy our visit. Mr. and Mrs. Willson and Miss French tried to outdo each other in hospitality and kindness, and Dr. Peoples did his share to keep us all cheerful. We were greatly refreshed by their fellowship.

"We had also a day with the friends at Alexandretta, both as we went and returned, and were glad to find them well and their work prospering. Had fine weather for the voyage both ways and arrived at home on Sabbath morning, February 8, glad to be back to our people and work again.

"Last night was stormy and we awoke this morning to a rare sight, the ground covered with snow and the air full of the flying flakes. Today is very cold for this region, but this is likely the last cold of the winter, for after the middle of February we usually have spring weather.

"We are very much interested in all

the plans of the church at home for getting means to carry on the work, and our hearts go out to the dear people who have so nobly responded to the call for more money.

"Certainly our Lord's rich blessing will rest upon these willing and liberal givers, and they will have their reward in souls brought into His kingdom."

### ASIA MINOR.

**Mersine, Asia Minor.** Rev. R. E. Willson wrote from Mersine on January 26. The latter seems to have traveled rather slowly:

"The past month or two seems to have been extra full. Since Bro. McFarland came back from Kharne I have been trying to give every spare moment to cramming Arabic, for it does come so slowly, and there are so many interruptions at best. Besides this, trying still to 'carry on' with the lad who is studying theology; consequently letter-writing has simply gone by default.

"Following the special services of the week of prayer communions were held in Mersine, Tarsus and Adana in succession, and we just completed these services yesterday. There are some things to encourage, as we review the services of the past four weeks, and the conditions revealed, but there is very, very much to make us very sober and thoughtful and prayerful. The past years have been exceedingly trying ones, spiritually, as well as physically, and mentally. Many seem to have drifted quite away from spiritual things, the majority have had the very foundation of their faith tried as it was never tried before; a few, thank God, seem to have come out of the furnace purified and exalted by their experiences.

"The number of communicants at Mersine was 27, including 6 missionaries; at Tarsus 28, including 2 missionaries, and at Adana 27, including 3 missionaries. So the native communicants in the three stations are 71.



I will not try in this letter to give details, for by the time this reaches you, you will probably have Bro. McFarland with you, and he can give you by word of mouth fuller information in all respects than I can write.

"Bro. McFarland's departure for the States has been hastened somewhat by the sad news of his mother's death. When this message came, their anxiety for Margaret's welfare led them to make their plans to start as soon as arrangements could be completed. They have been promised a steamer for the 29th, which would have been Thursday of this week. The news today is that there is a steamer of the same line to arrive tomorrow by which they can go, and they are preparing to avail themselves of this opportunity. He will take you all the news, as well as the problems and hopes for the future, and so there is no need for me to prolong this letter.

"We were more than a little disappointed at the news which came to us from the A. C. R. N. E. that the boxes of clothing for relief sent by you for Mersine and Latakia were on the ship that was lost at sea and had all gone to the bottom.

"We are being favored now by a visit from Miss Edgar, of Latakia. I suppose that Mrs. McF. would insist that she came to visit her, and I suspect that is true, but since she is here we will all claim a share of her. She was with us in Adana for our communion."

\* \* \* \*

Miss F. Elma French wrote from Mersine on February 5:

"I wish I could write you a long letter telling you how the people are crowding about us eager to hear the Gospel, but this glad day has not yet come. However we are sure that He is faithful who has promised, and we believe there are better days ahead. We may not be permitted to see these happy days but we shall continue to sow the seed. It is going to take faith to keep pushing forward during these dark days of reconstruction, for there

is still unrest and fear on all sides. Your representatives here are not only having to battle against the enemy from without, but we must fight the tempter who is within, saying it is no use to try longer. There is a call from the Levant to the Covenanting Church in the United States, saying, 'Come over and help us.' Will she heed the cry? Our soldiers at the Front were encouraged and sustained by the prayers of the friends and loved ones at home. Will the Church do less for those who have a greater enemy to defeat?

"The people here have suffered so much privation and temptation that they are unable to resist as they should. They sometimes say they feel they can never have energy and strength as before. This lack of energy which takes the form of coldness, indifference and bitterness is making it hard for your missionaries to keep up heart and, with the Church at home to press forward. There are some of our brethren who have come out of this furnace of affliction and are as strong as before and we believe even stronger than before. Others are still finding it hard to live as God asks them to live. All need God's sustaining grace and guiding hand.

"Our schools are small this year. Those who have opposed the Gospel teaching before are still busy. We are glad that the few are not despised by the Master and we are giving them the best we have. The numbers have increased since the holidays."

## CHINA.

**Tak Hing, China.** A letter from Rev. W. M. Robb gives an interesting account of a visit made by him and Rev. J. C. Mitchell to a neighboring district:

"In company with Rev. J. C. Mitchell and some Chinese evangelists, I had the privilege during the closing month of 1919 of visiting a district lying adjacent to our field called Hoi Kin. The market held in this city is

called Naam Fung, a fact that confused us until we found the locality to be identical.

"Two days' journey overland from Fung Tsuen, or four days by boat, brings one to Hoi Kin. We had intended to travel on foot, but rain and other conditions combined to prevent. No passenger boats ply on the little river—about as large as the Loting stream—so we got passage on a cargo boat; the three pullers took the tow-path, and we were off. The purpose of the following is to give some account of this district in which no definite work has been done for Christ.

"We had expected to go to an inn but inspection of both inn and inn-keeper did not render the accommodations inviting. We then made inquiry at the post office and were delighted to find a Mr. Liu, who spoke very good English and invited us to share his quarters. To this man we owe very much. He had a wide acquaintance and seemed to take delight in putting us in touch with the leading citizens. Mr. Liu had served two years in the general post office at Canton, and had taught English in two of the largest department stores in Hong Kong, and yet was only 20 years of age.

"Hoi Kin has three hundred (plus) shops with fair business. The exports are rice, wine and tobacco. A very fine spring of warm water just outside the city furnishes an abundant supply of pure water, which, when combined with the fine quality of rice they have, produces a superfine quality of that which inebriates. This is hearsay testimony. We did not test it. Cotton cloth is produced extensively. Almost every house had a loom, and it was in operation.

"The river flows from north to south past the city, then bends sharply to the west. Just above this bend on a little hill stands a pagoda. From that point a most beautiful view is presented; the river, a village on its west bank, the city itself on the east

side, the ever-present bamboo gracing either bank, the stately pawnshop rising up in the midst of the city, the lowly hills for an immediate background, the lofty mountains in the distance for the remote—some of them crowned with strong fortresses capable of accommodating multitudes of people and said to have been built during the T'aa Ping rebellion—all of this presented a scene of picturesque beauty which will long be remembered.

"The people of this district seemed prosperous or at least thrifty. They are sturdy and strong, and quite exclusive. We were told that few go from this district to engage in trade elsewhere. The children were hearty and well-fed, and free from head and body sores so prevalent in many places. The women of the place attracted attention, not on account of their beauty, which is less than that we are accustomed to see, but on account of clothing and fashions never before seen on a fashion plate. Their peculiar form of hairdressing—a loop standing straight up on the top of the head—is said to be a relic from the Ming dynasty, and is characteristic of this district. The language of the people here is largely Cantonese, but the country folks have a dialect all their own. The postal census gives the population as about 79,000, and the area of the district is about 40 miles square.

"As to education, the superintendent of this work told us that there were about 60 or 70 primary schools in the district, 20 of which are in the city. There is a government upper primary school with about 30 pupils, lower primary about 70. This is probably in advance of other sections of similar size.

"As to evangelistic effort, apart from a visit from some booksellers last year, no one had carried the message of life to this region, so far as we could learn. We were the first foreigners who had gone thither in the interests of the gospel, although

the oil and tobacco men had preceded us, to our shame. One man, a Mr. Kaan, was found, who had learned a good deal of the gospel message in Canton, and who professed to be a believer, and said he was awaiting opportunity to confess Christ in baptism.

*"Will You Put Hoi Kin on Your Prayer List?"*

\* \* \* \*

Mrs. A. I. Robb sends an account of a wedding feast:

"A short time ago some of us were invited to a wedding feast. They did not invite us to the wedding. They said the bride lived a long distance away, and they did not know when she would arrive. It might be late. So we were invited to eat at 12 o'clock the following day. The guests were few and the feast was nice from the Chinese point of view. I will not attempt to tell you what we had. I could not analyze it all, but I ate only what I liked and let the others eat the rest.

"Some things were different at this feast than any other that I have attended. The bride came and sat at the table with us. She did not eat, however, but the Chinese women filled her two bowls (the rest of us had one) to the limit. After sitting a few moments she left the table and went back to her room.

"When the meal was finished they showed us the bride's things. She came from a well-to-do home and had six Chinese trunks. On the inside of each cover was a slip telling how many suits it had contained. They said she had clothes enough to last her twenty years. That is one advantage of the Chinese dress; it is always in style. She can wear these at any time during her lifetime and feel well dressed. She need have none of the feeling some missionaries experience when returning to the home land after being out here five or six years. Clothes that were quite all right when one left attract attention when one returns, and friends who meet one seem

sort of relieved when they get one out of sight.

"There is one Christian in this home. The older brother, who is a teacher in the Boys' School. The bridegroom, the mother, the grand mother are all friendly and have had opportunity to learn of the love of Jesus Christ, but none of them have accepted him. The family name of Leung. Will you not put them on your prayer list?"

### SERICULTURE IN THE WOMEN'S SCHOOL AT TAK HING.

June-September, 1919.

For some years a small patch of mulberries in the Women's School garden has brought in a small sum of money from the sale of leaves, and for almost as long the Chinese have suggested sericulture as a means of helping out the finances of the school, but not until this year has anything been done along that line.

Sericulture has long been one of the principal industries of the Tak Hing valley, but for a number of years little has been done at because they could not make it pay owing to some diseases that killed the silkworms before they were full grown or had finished spinning their cocoons. In Canton, men have investigated these diseases that have almost ruined the silk industry of the whole province, and are able to produce eggs practically free from at least some of these diseases, and these eggs are distributed to those who will take care to keep the worms free from infection.

The process of egg selection is as follows: After the moth is hatched it is numbered and confined to a spot having the corresponding number, until the eggs are laid. Then the body of the moth is crushed and examined under a microscope. If disease germs are found the eggs are destroyed.

Thanks to Mr. J. C. Mitchell, we were able to get some of these tested eggs last May, and the experiment

was launched by the women in the school.

The school building was a very plain, homely, brick structure, with no verandas to keep out the burning rays of the sun and the driving rains. We had long felt the need of a veranda, especially on the west, but it became almost a necessity when we decided to try raising silkworms, as they must be protected from the sun's rays, and from extreme heat as much as possible.

A sum of money had been sent to be used at our discretion, and after much prayer, we decided to take part of this money and put up a veranda at once, asking the Lord to prosper us in the silkworm undertaking that we might refund the cost of the veranda. It took a great deal of faith on the part of the women, because they said their experience for years had been "feeding the worms, yet weeping all the while," as they saw them dwindle away and die after eating many dollars' worth of leaves.

However, trusting God to bless, we put up a veranda on the west side of the building, about nine by forty feet, brick pillars, tile roof, board floor upstairs, costing for materials and labor about \$140 in silver. The women did all the buying, making good bargains and getting no squeeze, and also donated much of the work of carrying brick, tile, lime and sand, thus lessening the cost by several dollars.

The amount of silkworm eggs received from Canton, of course, was not large, but they were plenty for a good start, and they were cared for by the women along with their school work in June. The life cycle from time of hatching to the completed cocoon is about three weeks, and most of that time requiring almost constant care, day and night.

The whole life and growth of the worms was most fascinating to an amateur, and not much less so to those who were working and praying for them, especially when they pass-

ed, successfully, stages in their development fully as critical as that known as "teething" in the human family, but which consists in actually crawling out of their old skins and appearing in a slick shiny new suit, once every few days.

They soon proved to be "fairer and fatter in flesh" than any in the whole vicinity, and were watched with great interest by many interested in silk culture. They were pronounced by experts to be the best in Tak Hing, and when finished, every cocoon was sold for producing eggs, though we could have made considerably more money by selling them for silk. But our idea was to benefit the community as well as ourselves by giving them a start of strong, healthy eggs.

We spent our profits on these in buying equipment for caring for larger lots during the summer. Three of the women were hired to take charge of the work during the summer vacation. They raised two large batches during the summer, and a third after school began in September. One lot was hurt by the extreme heat, and so many of the last lot died of the disease prevalent in Tak Hing, that they only made expenses. We suppose they got the infection from a batch of worms fed by a man who "borrowed" our equipment without leave or consent, since he supposed that this was church business and church worms, and that he, as a brother in the church, was entitled to use it if he wished. Also the women did not realize the necessity of disinfecting things after he had used them.

On the whole we cleared about thirty dollars, besides buying equipment valued at \$22.50, and paying wages during the summer of \$40. The women received no remuneration except their board for the work done during school in June and September.

We still owe over \$90 on the veranda, but we hope to try to repay all, and perhaps will later on be able to help out on school or church finances.

A piece of land belonging to the Mission, which has been lying idle, has been broken, and will be planted to mulberries, which will greatly reduce the expense of buying leaves to feed the worms.

\* \* \* \*

The Mission circle at Tak Hing deeply sympathize with Rev. and Mrs. E. C. Mitchell in their disappointment at having to abandon their work in China and return to the homeland on account of Mrs. Mitchell's health. One of the missionaries sends the following account of a prayer-meeting held on their behalf:

"Being saddened at the prospects of having to part with our friends and

fellow-workers, Rev. and Mrs. E. C. Mitchell on account of Mrs. Mitchell's health and knowing the power of prayer, a part of Sabbath evening, January 18, was set aside for a special prayer-meeting on their behalf with the following thoughts for prayer in mind:

"When one member suffers all the members suffer.

"For submission to the Divine plan.

"For the healing touch of the Great Physician where He has laid His afflicting hand.

"For the Masters' promised presence and sustaining grace, in the furnace of affliction.

## WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,  
College Hill, Beaver Falls, Pa.

### A CALL TO THE WOMEN OF PITTSBURGH PRESBYTERY.

As you are making your preparations to attend the thirty-fifth annual convention of the Women's Missionary Societies, to be held in the Eighth Street R. P. Church, Pittsburgh, May 18 and 19, we shall tell you of the programme that is being prepared and which promises to arouse concern in the call for women's assistance in this great upheaval of nations. The special features are Home and Foreign Missions, Thank-offering Service, Temperance and the Forward Movement. Rev. A. J. McFarland, who had had trying times due to war conditions in Syria and Asia Minor, will be with us. Probably Mrs. McFarland, who also has a story to bring from a war country. Rev. J. K. Robb and Miss Ella Margaret Stewart, of our China Mission, will relate to us the work being accomplished in that field. Miss Inez Wickerham will renew our interest in the Indian Mission. We are planning to have representatives from the Jewish and Southern Missions. Mrs. J. K.

Tibby, Thank-offering Secretary, will have charge of the Thank-offering Service. Come prepared with a thank-offering representative of the "showers of blessings" which have been received from His hand. It is a duty to thank Him for past favors before asking Him for new ones. Let this offering be one of gratefulness. Our thank-offering, not only supports Miss Brownlee, our missionary in China, but aids in the relief of women and children in war-stricken Syria and Armenia.

### JUNIOR DEPARTMENT.

#### "The Dead Baby."

*(From China Inside Out.)*

A missionary in Shantung tells of traveling one bitter cold afternoon in the late hour when Chinese do not like to be abroad when they can help it. Amid the shadows a wail was heard beside the road. Investigation showed a Chinese mother prostrate on the ground, so possessed by her grief as to be oblivious to passers-by.

To escape observation she had left the beaten path, and there beside her on the ground was the dead body of her child, frozen stiff. The child had died in the house where she lived, and, according to Shantung custom, because the baby was not yet old enough to be counted a human being it was not to be buried but taken away somewhere, anywhere outside the village, and left for the dogs. Here she had brought it, and how could she leave it? Half-frozen herself, she cursed the demons of the earth and air while she still caressed the cold form.

It is all a part of the theory that children who die young are not real human babies, but demons of some sort who come in the form of children to make trouble and expense for the parents. Is it any wonder that such people live all their lifetime subject to the bondage and fear of death?

What becomes of the babies who die young? Well, thanks to the missionary and his message, that matter is changing rapidly. The old baby towers are still in occasional use, but there are plenty of Chinese who have never known a baby to be left there alive. The dead babies are sometimes wrapped in grass or matting and taken out to be left there for the dogs. I never realized the sinister import of the expression, "Without are dogs," until I found this Chinese custom, now giving way to more Christian methods of caring for the dead.

The terror of death in China is the settled horror of a life that faces nothing beyond the grave, unless it be the torments of a Buddhist hell. It is the despair of a thinking that has never known the triumphant formula, "I am the resurrection and the life."

MARY E. MCWILLIAMS.

### THE OPEN DOOR.

In the message sent by the angel of the Church of Philadelphia, we read, "Behold I have set before you an open door and no man can shut it."

An *Open* door helps, while a door that is *Closed, Locked, Bolted* or *Barred*, hinders progress.

Whether an *Open* door is a *Blessing* or a *Curse*, depends on the one who sets it open. If *God* sets it open, it is always safe to enter, but if it is set open by the *Evil One* or his *Emis-saries*, *Woe* be to him who enters.

But how shall we distinguish between these *Two* doors? If we study *God's* word with a desire to be led into the right way, the inscription above each door will be plain to our view. Above the one, stands out in bold letters, "*This is the Gateway to Eternal Life,*" while above the other we read, "*This is the gateway to Death.*"

God opens doors of communion and fellowship with Himself and His people, through which comes an inspiration for *Service* in the building up of *His Kingdom*. What means this *Forward Movement* in our own and other churches? It is a recognition of *God's Open* door and an effort to induce His professed followers to enter. With this movement may the Spirit of the Lord be poured out in great abundance and may He breathe upon the dry bones so that they may take on new life and enter the million doors of service both at home and abroad.

The whole world is to be brought to the feet of Jesus Christ. The kingdom of Satan is to be destroyed and on its ruins Christ's kingdom is to be set up. It is a big task but we have His sure word of promise.

Space will permit me to point out but *One* of the many doors of opportunity that are inviting us to enter. What about the *Stranger* that is *within our Gates*? Has he not been sadly neglected? In anguish he might cry out, "No man careth either for my body or my soul." What are we going to do for this *New Neighbor*?

At great cost and untold suffering and anguish we have sent the missionary to carry the gospel to the heathen in foreign lands, but God has opened the foreign door in a way that makes

it much more accessible. He has brought the foreigner to our own land and set him down in our midst. We have in our country 15,000,000 foreign born and 20,000,000 of foreign parentage. This is a vital question. He will be a mighty factor in the weal or woe of our nation. We are morally responsible for his religious training. The indifferent and cruel treatment he has received has turned many to hate God, religion, the church and God's people. The issue is clear, we must Christianize these people or they will heathenize us.

We must weigh this problem from another angle. In many States he holds the balance of power and the enemies of civic righteousness are keen enough to see, and use this power. In this country 1380 newspapers are published in foreign languages, 482 of these in the German language. This puts a lever into the hands of the liquor interests. They have money enough to subsidize the foreign press and use it against the enforcement of the Eighteenth Amendment, and all other righteous laws. We must offset this menace to our country by educating the foreigner in our language, our customs, our institutions, our ideals and, above all, our religion, and make him a Christian citizen.

Yours for the stranger within our gates,

ELLA M. GEORGE.

Dear OLIVE TREES Friends:

I am going to take you with me on one of my trips to Indian homes, and as the roads are bad we will take a longer trip and stay all night somewhere. One of the women telephoned before I started, saying if I was coming to visit her soon to bring some quilting frames as she had a quilt ready for quilting but no frames. So I loaded my buggy with my horse feed, papers that I distribute in the homes, medicine case, lunch box, quilting frames, and started.

My first stop was at a home where a white woman, former government field matron, had married an Indian man; at the next place I did not find any one at home, then I stopped along the road and ate my lunch.

The next stop was my lady with the quilt, and we got it in and about a third of it quilted. This woman is now married to a white man and they have three children. She has six boys and one girl by former marriages and four of these boys were at home, and as I very seldom get a chance to talk to them I stayed all night, and when we had worship used my opportunity, also all other chances that I found.

The mother is a Christian and most of the boys at one time joined the church but very seldom come, as the stepfather does not care for religion, works on the Sabbath day, taking them with him if they want to go, and though the stepfather is not a bad man other ways this counteracts the mother's efforts and we can only pray for them all.

The next day I was in a nice home, where they have two dear beautiful little girls but the father, a nice-appearing man, is under the gambler's spell and neglects his wife and home badly, besides losing all his money. I talked and prayed with her, trying to get her to put her trust in God.

By this time the weather had changed and it was getting very cold, so I turned my horses homeward, making two more stops on the way.

That evening at the supper table I said "My, how glad I am it was last week instead of tonight that I had to get up out of bed and go to take care of a sick baby, at a young married couple's home and, do you know, it was only a little while until the phone saying the baby and mother both were sick this time. Of course I said I would go, so I gathered up my medicine case, put on my wraps and riding skirt, mounted my horse, and was off. We did not get much rest until towards morning, when the patients became easier.

This is just one of the many days' work we perform and we want you to remember us in your prayers.

INEZ WICKERHAM.

Cache Creek Mission, Apache, Okla.

### SUGGESTIONS.

In the December number of this magazine an appeal was made to the young women to organize into Young Women's Missionary Societies. While some have answered, many have not. As many of our congregations are rural, we know that the winter months hindered many in carrying out plans that may have been made. Sickness which was so prevalent in many of our congregations have hindered others. Now since summer is here and vacation from school is being enjoyed by many, let us set apart a definite time for active, Christian service. Where it is at all possible, let the young women form their own organization and thus feel the responsibility and joy in conducting their own meetings. Plan your time of meeting when most convenient for all. One evening each month seems little to give for missionary work. Where it is impossible to form a separate organization, join your W. M. S. and become an active member. Many of them tell me they need the enthusiasm and strength of youth and then, my young friends, you have more to devote to preparing your part of the program than many of our senior members. To the W. M. S. we appeal that you encourage and aid in having every young woman an active member and in forming these separate organizations.

Many of you have seen the Uniform Programs that are being adopted and used by your local W. M. S. These are as equally good for your meetings. They are indeed an aid to gain a broader vision of Mission work. We feel confident that it will be possible for you to carry out these programs in detail. Some may feel timid in taking their part in prayer and thus hesitate to join. We all want to have

a full, rich life and this can come alone by much quiet communing with Christ and when asked publicly, let us respond with simple, direct and sincere petitions. Our training in the C. Y. P. U. has helped many in taking this part.

Many of us have enjoyed "doing our bit" in sewing for the schools in Latakia as suggested by the planning board. The secretary of one of our Y. W. M. S. writes that they are making articles for one of their number who has heard the call and offered her services to the Foreign Mission Board. We all enjoy helping in a practical way.

Let us at once organize for definite Christian work and not only seek to receive a blessing but also to be a blessing to our church, our country, and the world.

MRS. E. N. HARSH,

Synodical Sec. of Y. W. M. S.  
Belle Center, Ohio.

### ITEMS FROM ALEXANDRETTA.

Alexandretta, Jan. 8, 1920.

Vacation began on the 6th. That day Dr. Kennedy was going out to a village where I have never been, so I went along. It was a perfect day and I enjoyed the outing. Yesterday Jennie and I made calls all day, and today as well.

Alas! I think no one will ever get that shipment that Geneva Women's Missionary Society sent to Mersine last April. It was unshipped at Constantinople, and the last news we had, about three weeks ago, the man in charge of shipping up there thought of sending it with the Trebizond shipment. Then when he found that would no do he thought of sending the Trebizond supplies to be forwarded from Beyrout. Wonderful must be the young American's ideas of geography.

January 10. Dr. Kennedy and I have just come in from a cold windy tramp over the hills. He was showing me the old Turkish and German trenches and gun emplacements.



What peaceful spot has been left untouched by war?

I saw nice things, though. Myrtle berries and rhododendron and scarlet terebinth leaves and scrub-oak acorns, two pink convolvuli, pink sweet williams and daisies, white and crimson. Best of all, I found lots of the scarlet berries that grow on that little prickly plant low on the ground in Guzne. I never saw so many of them, or even in one season before.

Jennie heard from people in Egypt who came out with Mr. Edgar, that after they were on board their ship in Naples ready to sail for Alexandria they discovered that Cooks had not put the heavy baggage on board. The boat was sailing off without it. Mr. Edgar got off, went ashore, had a row with Cooks, lost his steamer, but sailed triumphantly with the baggage on another ship, and arrived in Alexandria the same day as the first ship. It is more than probable that none of those people would ever have seen their baggage else.

My work goes on steadily and nicely. My teachers are two of them entirely and one partly of my own training. We are short on books and many things, but they are doing their best, and take pride in it.

January 30. We are having a few pleasant days after some dark, wet ones, and the change is very grateful. We are not able to have fire over here this year, and it gets pretty chilly some times. My poor wee things often have to go home with a chill. I am very pleased because our new missionary (Mr. Lytle) likes the children and thinks they are getting on well. It is cheering when we have no equipment at all, and bare personality to keep things going, to have some one who has just finished his own graduate work, think we are not so behind the times.

A Syrian friend of mine is studying with the boys and me on Sabbath afternoons the Pilgrim's Progress, with some of the comments of Whyte of Edinburgh, and I enjoy that. Last Sabbath Mr. Edgar gave them one

of his addresses. The subject was "Faith," and he took a turn that was quite new to them, by putting the word on the board, and using each letter of the word as an initial of some other. Has outline was: F—Follows, A—Asks, I—Inherits, T—Triumphs, H—Holds. He said some memorable words on each point. How I wish I could see the Spirit of God working in the hearts of these young people, and a great turning to God. Contrition seems absolutely foreign to the Syrian nature.

January 31. This is the third beautiful day handrunning. It is a sad day for some heart or hearts, though. Last night a wind came up from the north while we were out taking our walk. When I went to bed I could hear the sea pounding on the shores of the bay. Several times between dark and bedtime I heard the hoarse blowing of a steamer whistle, and thought it unusual at that time of night. This morning the captain of a Russian merchantman came in to get Dr. Kennedy to conduct funeral service for one of his crew, a Lettish Protestant. It seems five of the crew were off in one of the small boats and were drowned. The captain thought they were overstaying their leave on shore and the whistle was a notice to them to come aboard. The funeral is to be this afternoon.

EVANGELINE METHENY

#### FROM MRS. KENNEDY.

Alexandretta, Syria, Feb. 3, 1920.

I have been a long time writing you. I am sure you get all the news of the place but I like to get my little say in as well.

We are all so pleased to have Mr. Lytle with us. He seems to be the right man in the right place, and a real live wire. He takes a great interest in everything and is going at the language with hammer and tongs.

Evangeline is real well, and has a fine school. It took us all to be away and come back again to realize the good she has done in her work here.

Her boys stood the test and strain of the war wonderfully well, and when the British landed here they were the ones that they could rely on, and were able to do what they wanted done.

Ludwig. 2-B Olive Trees Day B

Mr. Kennedy and Mr. Lytle are away to Kirist Khan today. Mr. K. for relief work and Mr. L. for company, and to see the country. Things have been terribly unsettled in that part of the country ever since November. What is the matter with OLIVE TREES? We are not getting it at all, neither is Evangeline. I had many times offered to pay for it, and was not allowed. I would gladly do so, for I want the paper. We do not get the *Nation*, so we do not know much of what is going on in the Church.

We expected Mr. and Miss Edgar on their way back from Mersine today, but evidently their boat did not come on time. It has been very stormy, and it may be they could not get on.

It is a year this month since I returned to Syria. It has been a busy year for me, feeding and clothing the Armenians. Katrina sends you many salaams. She is quite well for the most part. She has been my right hand in the work.

#### JENNIE B. KENNEDY.

Alexandretta, Feb. 9, 1920.

What do you think? It is snowing hard, and has been for some four hours. The snow is falling in great soft flakes. It was bitter cold last night and this forenoon, but it is quite comfortable now.

16th. What will you think when I tell you that more and more snow fell so that our world was all white most of the time for five days. The water in the marshes and the streets froze and it was bitter cold. We had a fall on Monday, and another on Friday. Yesterday it was all sunshine

and we thawed out again, but today is dark and lowering.

Dr. Kennedy went to Antioch Saturday before last. Mr. Potter, of the Standard Oil took him in their machine. They left here something after noon, and by eight and nine they were back here, having left him in Antioch.

This is a miserable letter, for it has been so cold that one could not write well except in a heated room, and naturally when a lot of people are sitting in a room together it is not easy to write. Then all last week we were running on half force, owing to the illness of the teachers. I hope it will be better this week.

The snow has been lying about five inches deep.

EVANGELINE METHENY.

#### A FEW WORDS FROM MR. EDGAR.

On Steamer for Beirut, Feb. 19.

Your letter was much enjoyed. I had just made a trip to Kessab, Sueda, Antioch and Alexandretta in the saddle, then from Alexandretta to Mersine by boat to see the McFarlands. Found Miss French well and feeling lonesome. Dr. Peoples was talking of going home.

Last week we had snow three nights in succession. First in Latakia for ten years. Awfully cold; so hard on the poor. Mt. Casius white to the very bottom. This increases our bread line. We are now getting 600 Egyptian liras a month for Latakia district. This is for town, and Kessab, and all Armenian villages.

Stewarts are getting ready to go home. Miss Mearns will travel with them. We shall miss her in the station for a long time.

We did so need the clothing from home, but not a bit has reached us yet. Still hoping.

Yours as ever,

S. EDGAR.



